113, 631, 642, 648 Kashmir AVI

[For information concerning temporary provisions in the Indian Constitution of 1950 pertaining to the State of Jammu and Kashmir, see 43: Santhanam, AWI India, category 116, pp. 302-304.]

Ia Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

the great plain of India which sweeps unbroken from the mouths of the Ganges to the western part of the Panjāb, continuously skirted on the north by the Himalaya Range, which has a direction varying in a curve from east and west to south-east and north-west. It is the last strip of the plain and the wide mass of the mountains on the north of the Panjāb that make up the territory. Politically, it is a government tributary to the Queen, with relations defined by certain treaties, which will be more fully spoken of hereafter, but whose result may here be said to be that the ruler is obliged to govern his foreign politics according to the views of the Government of India, while in domestic administration he is nearly independent.

Measurements of the territory show it to have a length in one direction, from south-east to north-west, of close on 400 miles, and at right angles to that, from south-west to north-east, of 350 miles. Measured from south to north it may be said to extend for 240 miles from lat. 32° 30′ to lat. 36° N.; and from east to west, for 330 or 400 miles, from long. 73° 30′ to 80° E.; these, however, must be taken only as general measurements, the irregularity of outline prevents a more definite statement in brief. The area I estimate at 68,000 square miles.

The form of the ground we have endeavoured to represent on the maps both by careful attention to the hill-shading and by the statement of the heights of certain positions. Under the heading of each tract described much will be said on this subject; but at this stage it is advisable to give a slight sketch of the vertical geography of the whole area.

The lowest part is the strip of plain on the south-west, which is continuous with the great level plain of the Panjāb; it is 900 or 1000 feet above the sea.

The mountains begin along a very definite line. The first ridge is a line of hill from 1000 to 2000 feet above the plain, that is to say 2000 or 3000 feet above the sea. Next comes a tract of rugged country, which includes various ridges running nearly parallel to the first one, with long narrow valleys between them. These ridges are 3000 and 4000 feet high, while the valleys have

1; Drew · G-3 (1862-1872) 1875 AV1 Kashmir AV/

563 101 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhi, and in a less degree the Balti. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rupshu; the Ladākhis, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltis, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/2

557 643 Countries separated by so many mountain chains; races so widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir completed the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

175 642 631 I shall attempt a brief sketch of the course of the events which led to the result above pointed out.

From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., in Explanation of the Maps.

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1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Rávi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwár, of Rájpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Rájaori, whose rulers were Muhammadans, Muhammadanised descendants of Rájpût Rajas, still bearing the Hindû title of Rája and still recognised as belonging to certain subdivisions of the Rájpût caste. These two had, I think, become more closely connected

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with, more completely dependent on, the Delhi power, before its breaking up, than had the Jummoo Raja, because the highway along which the Delhi Emperors used to march from India to Kashmir led straight through their territories and past their very castles. But after the decline of the power of Delhi and the occupation of Kashmir by the Pathāns or Afghāns (who were connected with Kābul and not with India) these rulers of Bhimbar and Rājaori became again as free and independent as the one of Jummoo. Farther west, up to the Jhelam River, the ground seems to have been occupied politically by local chiefs, ruling each over but a few villages. These, all Muhammadans, ruled over Muhammadan subjects. Still in many cases the Hindū origin of both can be traced. The importance of these was nearly the same as that of the lesser chiefs of the Jummoo side; but they seem to have kept more separate, and not to have agglomerated, not to have come under any one ruler as feudatories, but to have kept independent; so that almost village by village the country was governed by separate Rajas, and to this day many headmen of villages in that western tract bear the title of "Raja."

We have thus accounted for most of the country up to the first great mountain range. Of Kashmir and Ladākh we will speak later; but now we must come back to Jummoo, on which place hinged the coming fortunes of all these regions.

At Jummoo, in the middle of the eighteenth century, ruled Raja Ranjīt Dev, a man whose qualities as a ruler are there spoken of with the highest respect. He has a reputation for having been a wise administrator and a just judge. He was a tolerant man; he encouraged Muhammadans as well as the people of his own faith; under him many were attracted to Jummoo, and the town spread and flourished. Up to this time the state of independence of the mountaineers had continued. But his epoch was both the culmination and the beginning of the end of the old state of things. With his death, which occurred about 1770 or 1780 A.D., began changes from outside influences, which only ended when, in the year 1846, the ruler of Jummoo became tributary to the East India Company.

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At the time of Ranjît Dev the Sikhs had become rulers—not, indeed, in any organized form, but in separate clanships—of that portion of the Panjâb which adjoined the Jummoo territory on the south. The ardour of fighting was so strong in these Sikhs that all their neighbours were likely, in turn or as occasion might lead, to feel its effects. In the case of Jummoo the occasion arose soon after the death of Ranjît Dev.* The disputes for succession which have been so common in Oriental dynasties, and not least common when the question is of succession to a firm and able ruler, here also sprung up. George Forster (who, probably, was the first Englishman who ever set foot in Jummoo) tells us that of three sons of Ranjît Dev, one killed the intended successor and imprisoned the third, but that this one, escaping, made his way to the Sikhs, who took up the quarrel for an excuse for invading and laying waste the country. Mân Singh,† the head of one of the Sikh clans (whose son, Ranjît Singh, afterwards combined all the clans, and from them made a monarchy that lasted for a generation), plundered Jummoo, and from this time the old hill principality became dependent on the new sect that dominated the Panjâb. These Sikhs, about the same period, but under, I think, different leaders, from different clans being concerned, penetrated into other portions of the Outer Hill region. For instance, Basolî was occupied by them some time before 1783, and, probably later, Râmnagar also fell to them. In most cases some scion of the old reigning families was kept in as tributary ruler, for it would have been difficult for the Sikhs themselves, unused as they were to rugged ground, to govern directly the scattered inhabitants of such a rough hilly country. This arrangement again naturally brought about or gave opportunities for disturbances and revolts, which continually occurred. The unsettled state of the hills was a source of disquiet to Ranjît Singh, when, having got possession of Lâhor, he had become chief ruler of the Sikhs. In tracing

* I am not certain whether or no in Ranjît Dev's own time influence had been exerted by the Sikhs so as to bring Jummoo in any way tributary to them. At all events, it was not till after his death that active interference on their part occurred.

† This name is erroneously given in some English books as Maha Singh.

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

175 out Ranjît Singh's efforts for the settlement of the hill districts, we come in contact with the family who exerted for so many years 642 an important influence in the Lâhor state—an influence which 631 much affected the English in their dealings with it—and between whom and the English Government the relations that were entered on constitute the foundation of the present political constitution of the territories we speak of.

557 J. D. Cunningham, in his 'History of the Sikhs,'* shows that 175 from a brother of Ranjît Dev, Raja of Jummoo, were descended, 642 in the third generation, three brothers, Gulâb Singh, Dhiyân 631 Singh, and Suchet Singh. These three were young men at the 159 time when Ranjît Singh's rise to chief power at Lâhor made that the most likely place for the advancement of those whose only trade was fighting. The two elder brothers, Gulâb Singh and Dhiyân Singh, came to Ranjît Singh's court with the object of pushing their way as soldiers of fortune. Gulâb Singh first became a *sawár*, or trooper, under Jemadâr Khushiâl Singh, a trusted servant of Ranjît Singh's. I do not know what was Dhiyân Singh's first step; but it was not long before he attracted the attention of the ruler, for he was a young man of considerable gifts of person as well as mental talents. He obtained the special favour of Ranjît Singh, and before long was advanced to the important post of deodhiwâlâ or deorhiwâlâ, that is to say, chief [661] door-keeper. In a native court, a place of personal government, the door-keeper, possessing as he does the power of giving or restraining access to the chief, has considerable influence; this influence Dhiyân Singh now exerted in "making a party," so as by this means, as well as by his own exertions with the Maharaja Ranjît Singh, to advance his family. The personal qualifications of the brothers at the same time helped, and it was not long before the fortunes of all three—for Suchet Singh had joined his elder brothers—became well founded.

Gulâb Singh rose to the independent command of a troop, and in one of the hill wars he distinguished himself by taking

* I have reprinted in Appendix VI. the genealogy given by Cunningham.

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prisoner Āgā Jān, the Raja of Rājāori, who was then resisting the Sikh forces. For this service, and with the object of utilizing those of the families of hill rajas who were attached to his government in keeping in subjection the tribes that had been giving trouble, Ranjīt Singh conferred on Gulāb Singh the rajaship of Jummoo, to be held as a fief. This was about the year 1820. On the brothers Dhiyān Singh and Suchet Singh was also bestowed the title of Raja, and they received, whether at this time or later I know not, a portion of territory to be held on the same terms as was Jummoo by Gulāb Singh. Dhiyān Singh received Pūnch as his principality, and Suchet Singh Rāmnagar.

It is with Raja Gulāb Singh that we are now chiefly concerned. While Dhiyān Singh remained at Ranjīt Singh's court performing an important part in protecting the interests of the family by securing his own influence with the ruler, to whom they were all tributary, and on whom indeed they were still thoroughly dependent, Gulāb Singh spent most of his time at Jummoo and in its neighbourhood, occupied first in consolidating and then in extending his power, though, as occasion required, he would, as was his bounden duty, join the Sikh army with his forces, and take part in their military operations.

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Gulāb Singh's own immediate subjects had, by the continuance of disturbances, the absence of settled rule, become somewhat lawless; robbery and murder were common; it is said that at that time a cap or a pagrī that a traveller might wear was enough for a temptation to plunder and violence. With a firm hand Gulāb Singh put this down, and brought his country to such a state of quiet and security as makes it at this moment in that respect a pattern. As to the feudal chiefs around him, he in some cases—for what particular causes or with what excuses it is difficult at this time to trace—confiscated their fiefs and became direct ruler; in other cases he retained and attached to his government the nobles, while gradually lessening their political importance. The tendency of his government was always towards centralization. He was a man of stronger character than most of

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir A W

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the rulers that had preceded him, and probably his experience in the wider area of the Panjáb had taught him both the advantages and the feasibility of relatively diminishing the power of feudal subordinates.

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Gulâb Singh in later years came in contact with many Englishmen, and several of these have written their impressions of his character. I myself never saw him; he died before I came to Jummoo; but his doings and sayings were still much thought of there, and I endeavoured to form, from what I heard, an estimate of his character.

Of his powers as a soldier I was unable to form a clear judgment. He seems to have been thoroughly brave, but always careful and prudent. Though no great feats of arms are recorded of him,* yet he was generally successful. He was more ready to intrigue than to employ force; but when the necessity for fighting was clear, he proved almost as much at home in it as he was in diplomacy. A great part of his success was due to the wisdom he displayed in recognizing the times when each could with most advantage be brought into play.

As an administrator he was better than most of those of his own time and neighbourhood, but yet the results of his rule do not give one the highest impression of his powers in this respect. He knew how to govern a country in the sense of making his authority respected all through it. For the carrying out of the further objects of good government he probably cared little; his experience had shown him no instance of their attainment, and possibly he had not in his mind the idea of a government different in kind from that which he succeeded in administering; for of all the governments within reach of his observation those were good in which the authority of the ruler was assured by force and the revenue came in punctually. On this principle he consolidated his power.

One of his chief faults was an unscrupulousness as to the means

* The defeat of the Lâhor fort with a small force against the Sikh army, in the time of the discussions, is, however, a brilliant deed of his that now comes to my mind.

1 [i.e., the RAJAH OF JAMMU — ANALYST]

2; Drew G-8 (1861-1872) 1875 AVI Kashmir AV

his. To fortify my conclusions I will now quote from the 'History of the Sikhs,' by J. D. Cunningham, an author who wrote with rare impartiality, one who was able to divest himself of the prejudices of his own nation in estimating the qualities and the deeds of their enemies. Writing at the crisis of our relations with the Punjáb State, a time when Gulab Singh's name was in everyone's mouth, he says,* "In the course of this history there has more than once been occasion to allude to the unscrupulous character of Raja Gulab Singh; but it must not therefore be supposed that he is a man malevolently evil. He will, indeed, destroy an enemy and take his life without hesitation, and in the accumulation of money he will exercise many oppressions; but he must be judged with reference to the morality of his age and race and to the necessities of his position. If these allowances be made, Gulab Singh will be found an able and moderate man, who does little in an idle or wanton spirit, and who is not without some traits both of good humour and generosity of temper."

Having thus seen Gulab Singh firmly fixed at Jummoo, we must, before tracing the acquisition by him of further territory, look to the early state of the other countries that now form part of the dominions under the government of Jummoo, beginning with Kashmir.

The Hindú history of Kashmir, which was brought into notice by Professor H. H. Wilson, tells of a succession of kings who ruled in the valley, and tells something of their relations with their neighbours. We cannot enter into these records, but of some of the events that have occurred in the last five centuries we will note the succession, since each change within that period has left its mark on the country recognizable by all at this day.

In the beginning of the fourteenth century after Christ the last Hindú king of Kashmír lost his throne. One Shah Mír, his minister, a Muhammadan, displaced him and ruled under the name of Shams-ú-d-dín. For about two centuries and a half Kashmír remained independent, governed by its own Muhammadan rulers. Of these there were two most noted, whose names

* Cunningham's 'History of the Sikhs,' p. 324, note.

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are still in the people's mouths; one was Sikandar, surnamed But-shikan or Iconoclast, who came to the throne in 1396 A.D., and used his power to destroy the ancient Hindú temples; the other was Zein-ul-ab-ud-Din, also called Bar[1] Shah, who distinguished himself by erecting buildings of beauty and utility in the city of Srinagar and in other parts of the country. 175 631 631

The next great change was the invasion of Kashmir by the Emperor Akbar. After some repulses and difficulties that potentate conquered the country. This was in the year 1586; from that time to now the Kashmiris have been ruled by aliens; since then three times at least have their masters been changed, but in no instance have they had any voice or influence in bringing about the change. The Mughal rule (as the natives of India call that which was exercised by the Emperors who had their seat at Agra or at Delhi) lasted in Kashmir for something more than a century and a half. That country was governed by viceroys of the Emperors, who were called by the title Subadár, or, later, simply Súba. It was also frequently visited by the Emperors themselves in the hot weather, and it was these journeys of the court that brought the name of Kashmir to the ears of the Westerns; it was this period when its fame in Europe arose; for the successive Emperors—Akbar, Jahángír, Sháhjahán, and Aurangzib—both constructed palaces and gardens whose position in the midst of lovely scenery and delicious air gave them a reputation beyond what their architecture alone could merit, and also filled them with a Court whose magnificence, drawn from the resources of half India, had never before and has never since been equalled in that mountain kingdom.

After the death of Aurangzib the weak state of the Delhi power was reflected in the disturbed condition of Kashmir, which was ruled over by governors and governors' deputies appointed by those who one after the other gained the upper hand at Delhi.

The Kashmiris got fresh masters about the years 1752-1754, when Ahmad Shah Abdáli, the invader of India, conquered Kashmir through one of his lieutenants. From that time for nearly

[1] Is this name the same as Barbar?

1: Drew G-8 (1852-1872) 1876 AVI Kashmir AV1

seventy years Kashmir was subject to the Pathán or Afghán, being ruled over by governors sent by the King of Kábul. The rule of these Pathán was the harshest of all.

Again, as a new power arose in its neighbourhood, Kashmir received new masters. The Sikhs, as they grew in importance, and as their power waxed by reason of the political unity which Ranjít Singh gave to the nation, became able to cope with the Pathán and to vie with them for the possession of the prize country. Though Ranjít Singh failed in an attempt on the valley in 1814, yet in 1819 he succeeded in wresting it from the Pathán rulers, and the small minority of the Kashmírí nation who had remained Hindú saw at last, after an interval of 500 years, governors of their own faith. For the next five-and-twenty years Kashmir was ruled, quietly if oppressively, by successive governors sent by the Sikh Government at Lahor. At the end of that time its history will join with the other threads of our narrative.*

We must now return to the proceedings of Raja Gulab Singh, whom we left, soon after 1820, well settled at Jummoo.

The details of the extension of his power in the Outer Hills it

* As we draw near to our own times it may be useful to give more details of ... Below is a Table of the Governors of Kashmir under the Sikhs; this will be useful to the traveller, for one is always hearing in that country that such-and-such a thing happened when so-and-so was Governor, and this Table will fix the date.

Sikh Governors of Kashmir.	A.D.
Conquest by the Sikhs	1819
Mírú Rám	1819
Hari Singh	1820
Mírú Rám (second time)	1822
Gurmukh Singh, with Chéma Lál as *Foujdár* or Fouzdar ..	1823
Kirpá Rám, son of Mírú Rám	1825
Jhanda Singh	1826
Hari Singh (son, regarded, of Ranjít Singh)	1831
Jamádár Khushál Singh (in some degree under Hari Singh)	1832
Colonel Mihr Singh	1839
Fakír Ghulám Muhi-ud-dín	1841
Fakír Imám-ud-dín (son of Ghulám Muhi-ud-dín)	1843

In 1941 the country fell into the hands of Raja Gulab Singh, as will be related further on.

I may here acknowledge the sources from which these and the other notes in Kashmír history are derived, namely, Wilson and Newell, in the publications of the Asiatic Society of Bengal, and Prinsep's Useful Tables.

Li Drew G-3 (1862-1872) 1872 AVI Kashmir AVI

is not necessary to enter into. Roughly speaking, in the next ten or fifteen years all the Outer Hill region and a considerable portion of the Middle Mountains became, with the exception of Bájkort, completely subject to either Gulab Singh or his brothers; and the interests of these three were at that time one. His next ambitious attempt was on the country of Ladákh, which he had been led to think much of by his occupancy of Kishtwár, which commanded two of the roads into Ladákh. 175 642 631

The invasion of Ladákh Gulab Singh did not in person lead; probably it was impossible for him to go to parts so distant from the Panjáb, where his presence was required more or less every year. His lieutenant for the expedition was Zorawar Singh, of the caste of Rájpúts called Kaluriá, a man who had risen from the ranks in Gulab Singh's service, and was distinguished by a zeal for his master's interest above his own, and who now proved that he had many of the qualities necessary to make a successful military leader.

Ladákh, the physical characters of which have already been lightly touched on, was at that time an independent Buddhist kingdom, having a spiritual and a slight political connection with the Grand Lámá of Lhása. It was much isolated by its position at [illegible] merchants who trade[d] to it knew anything of the truth about it. Still the Dográ leaders determined to attempt its conquest. The history of their invasion is well told by an actor in it in Cunningham's book on Ladákh. Here it is enough to say that after two campaigns the whole country of Ladákh became subject to Gulab Singh.

The neighbouring Muhammadan principality of Skárdú shared the same fate a few years later. Ahmad Sháh, the Raja of that place, had mixed himself up with the Ladákhís in their struggles and intrigues against the Dográs, so on the first opportunity Zorawar Singh turned his forces against him, and in the year 1840 took him prisoner and annexed his territory.*

* Though it is off the line of this narrative, yet it may be of some interest to mention that the conqueror Zorawar Singh, in invading the Lhása territories, was overtaken by winter, and, being attacked when his troops were disabled by cold, [illegible]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AV1

In the year 1843 the death of Raja Sochet Singh without issue caused the principality of Rámnagar to fall to his eldest brother Gulab Singh; so by this time that fortunate ruler had acquired all the territories included in the present boundary, with the exceptions of Kashmir, Gilgit, Rájkot, and Punch, this last being occupied by Raja Jawáhir Singh, the son of Raja Dhyán Singh, who, like Sochet Singh, had lately been killed near Lahor.

The next event that changed the boundary was the breaking out of the war between the Sikhs and the British in the winter of 1845-6. Gulab Singh had for some time kept aloof from Lahor politics and was not involved in the court intrigues that led to the movement of the Sikh troops against British territory; neither did he hurry down with his troops to help the Sikhs as he would have done in the time of his old master Ranjit Singh. He kept away until the decisive battle of Sobraon was fought, at which victory declared for the British. Then he appeared almost as mediator between the two contending powers, for after the various revolutions and massacres that had lately occurred at Lahor, and the late defeats of the Sikh army, there seemed to be none but Gulab Singh who could shape events who could guide the Sikh nation to any sensible course. The confidence of the British too he had before acquired; especially had Sir Henry (then Colonel) Lawrence, who was now one of the diplomatic officers employed in the negotiations, formed both a friendship for Gulab Singh and a high opinion of his sagacity and of his usefulness to those who could enlist his interests.

The result of all this is embodied in two treaties, which will be found, in whole or in part, in Appendix V.

By the first, which was made between the British Government as represented by Lord Hardinge, and the state of Lahor, there was ceded to the East India Company in perpetual sovereignty, as equivalent for one crore of rupees (or 1,000,000*l.*) of indemnity, the hill countries between the rivers Byás and Indus. Thus all the countries we have been treating of, both those at that time in the hands of Raja Gulab Singh, and Kashmir and others then directly ruled by the Sikhs, were on the 9th March, 1846, handed over to the British.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

But now comes the second treaty, dated 16th March, 1846. This was made between the British Government, represented by the Governor-General as before, and Maharaja Gulâb Singh, the higher title of Maharaja being by this very mention conferred. Its effect is this, that "the British Government transfers and makes over for ever, in independent possession, to Maharaja Golab Singh and the heirs male of his body, all the hilly or mountainous country, situated to the eastward of the river Indus and westward of the river Ravee,"* in consideration of which, by another article of the treaty, Maharaja Gulâb Singh agrees to pay to the British Government the sum of 75 lakhs of rupees—about 750,000*l.*

The result of this treaty (of which the other provisions can be learnt from the Appendix) was to place Gulâb Singh in a far better position than he had ever had before. He exchanged for the Sikhs, whose attitude to him was ever varying according to the favour in which he might be held by those who for the time were leaders of them, a nation whose boast it is that they hold treaties sacred, and who had now contracted with him a treaty, the provisions of which fairly carried out could not fail to be agreeable to him. Lastly he gained, in addition to his former acquisitions, the coveted country of Kashmir.

The handing over of Kashmir was not effected without some trouble. Maharaja Gulâb Singh sent a trusted officer with some troops to take over charge; he, however, was opposed by Shekh Imâm-ud-dîn, the Sikh governor, who was supported in, or rather incited to, this course by a faction in the Lâhor Darbâr who were adverse to the British. Gulâb Singh's troops were defeated at the outskirts of Sirinagar and many were slain; a remnant, however, threw themselves into the fort called Hari Parbat and there held out. On this Gulâb Singh appealed to the British to carry out the provisions of the treaty, and action was at once taken. A force partly of British and partly of Sikh troops was put in motion, and they had even made one march within the hills from Bhimbar, when events turned in such a way that their advance was no longer necessary.

* For some remarks as to the effect of these words see Chap. XII.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

IN FRONT OF THE COTTAGE IS A LEVEL
351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rājpūts, give, considering their appliances, an admirable example in this respect.

361 The larger villages and the towns have a double row of shops,
[366] what is called a bazaar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides Jummoo of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

EAST OF THE CHĪNĀB.

175 *Basoli* was the seat of one of the Rajaships between which
361 the low hills were divided before Jummoo swallowed up so many.
● [642] A large building still remains that was the palace; it is now unkept and almost deserted. The town had already decayed
[166] but for the settlement in it of some busy Kashmīrīs, who by their trade of weaving bring some prosperity.

[136] Basoli is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindūs and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Balāwar*, which is the oldest seat of the rulers who afterwards went to Basoli. It is at the foot of a brushwood-covered spur of hill, and has beneath

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it a bouldery river-bed a mile or more wide. There are remains of towers and walls that protected the place, some towards the jungle, some at the edge of the cliff that overhangs the stream-bed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balâwar Rajas. One other building there is that still has repute; this is an old Shivdwâra, or Hindû temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyân trees. Balâwar, as at present inhabited, is no more than a village.

Padû is a place of name a few miles from Balâwar, of name because it also was the seat of a separate rule, whose Rajas were of one caste (a subdivision of the Râjpûts called Pâl) with those of Kulû, Bhadarwâh, and Balâwar, or Basolî; the four, being so allied, were often at war with each other. The last five Rajas of Padû, I hear, were—

Pur Napâl.	Avtâr Singh (in the time of Ranjît Singh of Lâhor).
Prithî Pâl.	Umed Singh.
Jy Singh.	

Râmkot is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mânkot, and the family of Mîâns who held it are called Mânkotiâ Mîâns. It is not long since the new name was given to the place. There is a large fort, which has been handed over to the Maharaja's new son-in-law for a dwelling-place.

Râmnagar, some miles north of Râmkot, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a small triangular plateau, which is cut

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off on two sides by ravines, and connected along the third with the slopes of the hills that surround and shut it in.

This town has signs of having at one time been among the most flourishing in these parts. It was the capital of the country called Bandrālta, which used to be governed by the Bandrāl caste of Mīāns. Their rule was displaced by that of the Sikhs under Ranjīt Singh, who took the place and held it for a time, until, partly for the sake of rewarding a favourite, partly because of the trouble of holding it against the hill people, the Thakars, Ranjīt Singh made Suchet Singh, the youngest of the Jummoo brothers, Raja of the place. Raja Suchet Singh held the place till his death. But I heard of a great effort made by the Thakars against him too, when some thousands came to assault it. The Dogrās, however, held out in the fort, which is a well-planned work, until help came from the Sikh army.

There are some remains of the house of the rulers of the time of the Bandrāl Mīāns; but their descendants do not live here; they found a home and a pension in British territory.

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The town of Rāmnagar bears marks of the presence of Raja Suchet Singh. He took a pride in the place and improved it and encouraged the growth of it. The two long masonry-built bazaars were in his time full and busy; merchants from Amritsar and from Kābul were attracted to the place. Vigne, in 1839, remarked the great variety of races of people who were to be seen there; the bazaars were then being constructed. A large palace adorned with gardens, and the well-built barracks, show that Suchet Singh knew how to make himself and his people comfortable. On his death, which occurred about 1843, Rāmnagar came under the rule of Jummoo, and there was no longer the presence of a Raja to keep up its prosperity, which was indeed short-lived; and now the palace is deserted, and the bazaars are but half inhabited. There are a good many Kashmīrī settled in Rāmnagar; some of them are occupied with shawl work, executing orders from Nurpūr and Amritsar, and some in making coarse woollen cloth.

Udampūr is a modern town, situated in the innermost dūn

1; Drew- G-3 (1862-1872) 1875 AV1 Kashmir AV1

before one comes to the Middle Mountains; it is on the upper plain of that dún, about 2400 feet above the sea. As a town it was founded by Mián Udam Singh, the eldest son of Maharaja Guláb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the present Maharaja has begun building a new palace there, and has entered on the construction of a canal to bring water from the Tavi River on to the plateau, for household and garden purposes and for general irrigation.

The next town is *Kiramchi*, only 4 miles away. This and the tract of country near round it used to be under a Raja or a Mián of the Pathiál tribe of Rájpúts, who was tributary to Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Guláb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town.

Within a couple of marches from Jummoo, to the eastward, are three or four places worth seeing. One of these is *Babor*, in the Dansál dún, near the left bank of the Tavi; there are the ruins of three old Hindú temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the

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being the one held by the rulers of India. I have met people, Muhammadans, descended from the *farrâsh*, or carpet-layers of the Raja, who were converted with him.

After this first Muhammadan Raja (whose change of religion determined the faith of all succeeding Rajas) came Raja *Amîrâ Singh*, who received from the King of Delhi the style of Raja *Sa'adatmand Khân*. Then came Raja *Mihr Singh*, who received from the same source the title of Raja *Sa'idmand Khân*. Next came Raja *Sujhân Singh*; then Raja *'Inâyat Ulla Singh*; lastly, Raja *Muhammad Teg Singh*, also called *Saif Ulla Khân*. It is curious to see how the Rajas kept to their old title of *Singh*, in spite of having received from the emperors the Muhammadan one of *Khân*.

Raja Teg Singh was the last independent Kishtwâri ruler. Down to his time the descendants of the two Wazirs sent from Delhi were serving the family (they, by-the-bye, had not become Muhammadans); but Raja Teg Singh made his chief adviser, and gave the title of Wazir to, one Lakpat, a Thakar, who till then had been a small landholder. This man came to have a quarrel with his master, and I have heard something about the Raja drawing on him and wounding him. At all events, Wazir Lakpat fled from Kishtwâr and came to Raja Gulâb Singh, at Jummoo, and put him up to annexing Kishtwâr, showing how easily it could be done. Gulâb Singh brought a force to Doda, and there was met by the Raja, who, without fighting, gave himself up. He went to Lâhor, to Ranjît Singh's Court. Teg Singh had two sons, Jomal Singh and Zorâwar Singh. Cunningham says that the representative of the family (whether one of these two or a further descendant I do not know) was converted to Christianity by an American missionary at Ludhiâna.

Kishtwâr has ever since belonged to Jummoo. Wazir Lakpat held high office under Raja Gulâb Singh, and did him good service: he was killed at Munshi Bagh, close to Sirinagar, in the fight between Gulâb Singh's troops and Shekh Imâm-ud-din's, in the year 1846. His son was Wazir Zorâwar, who was a confidential minister of the Maharaja's when I came to Jummoo;

of the change may therefore have been about 1650 A.D. Chatar Singh first conquered Péngi; from there he advanced with some 200 men to Pádar, and, annexing it, founded the fort and town named after him Chatargarh, whose ruins or traces are still to be seen opposite to Atholi.

The place flourished well; forty years ago it had 140 houses —a large collection for this thinly-peopled country—nearly all enclosed within the four walls of the square fort. Water was brought to it from a ravine at some distance, being led across the plain in a wooden trough raised on a stone bank. I am told that on the founding of this town most of the followers of Chatar Singh settled there and formed the mass of the male population. Those who settled, whatever their caste—Brahman, Rájpút, or what—intermarried with the inhabitants and became practically Thakurs. One of my informants told me that he himself was descended from a Brahman who was of that immigration, but now he could call himself nothing but a Thakur.

From Chatar Singh's time onwards Pádar remained comfortably under the Rajas of Chamba for five or six generations.

A late episode of that time I was told of by the Pádar people, and incline in the main to believe, though I have not verified the story. They say that about the year 1820 or 1825 A.D., they made up an expedition against Zánskár, and brought that country (which was held by a Bhot Raja, under Ladákh) to be so far tributary that every year 1000 rupees, besides musk-bags and other things, were sent by the ruler of Zánskár as nazar to the Chamba Raja. A strange feature of this business was that it was carried through by one Ratanú, a Thakur, a small landowner of Pádar, and not by orders from Chamba.

The event that led to the next change in Pádar was the invasion of Ladákh by the Jummoo troops under Zorawar Singh Kahúriá,* a leader in the service of Maharaja Gulab Singh, in 1834. Of this invasion an interesting account is given by Cunningham from an actor in it. At the end of the first year of the war in

* Kahuria is the name of the tribe of Rájpúts (located near Siwáj), to which this Gulab leader belonged.

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175 Ladákh, Zoráwar Singh sent Wazír Lakpat (whose early career
• 642 we have traced from Kishtwár) from Zánskár to Pádar, in order to
631 open a new road from Jummoo to Ladákh.

Cunningham's account says there was some little fighting. Lakpat passed on, leaving only a thánadár and a few men in Pádar, having done no harm to the place. After Lakpat had left, the enterprising Ratanú above mentioned stirred up the people, who seized the Dográs and sent them prisoners to Chamba.

The Raja of Chamba disavowed the act to Gulób Singh, and, releasing the prisoners, sent them to Jummoo. But this did not avert the consequences. On the opening of the season Zoráwar Singh himself came with a force (Cunningham's informant says 3000 men), but he was unable to get at Chatargarh, for the bridges across the Chináb had been destroyed. He was thus kept at bay for two months; during this time he had established a battery on the edge of the plateau, on the left bank, where it overlooks Chatargarh.

At last, with the help of some peasants, the Dográs got a rope across a few miles lower down, and crossing over by means of this, they came up the right bank of the Chináb; then, getting across the Bhutná River by a bridge that had not been destroyed, they advanced on Chatargarh, took it by storm, and set fire to and completely destroyed the town, so that nothing but heaps of stones were left. Zoráwar Singh hanged several people, and mutilated several. By these measures and by the building of the present fort, the Jummoo rule became firmly established in Pádar, which has remained quiet ever since; it is now under the Tahsildár of Bhadarwáh.

175 I must not omit to tell of the end of Ratanú, the patriot. He was sent prisoner to Jummoo, and there kept in confinement for three or four years; then he was released, and received for his maintenance a small jágír, or land-grant, in the Kishtwár country, which his sons still hold. Once after this he offended Gulób Singh. On the death of the Raja of Chamba of that time he shaved his beard; it is the custom, as we have seen at Jummoo, for Hindús to do this on the loss of their sovereign, and,

4 [i.e., police officer in charge of a station-area.]

175 Afghāns, the Sikhs came as a relief to the unfortunate Kashmīris, but their rule was harsh and oppressive.

Sher Singh, the reputed son of Ranjīt Singh, was a weak governor, and his name is remembered in connexion with the terrible famine which visited the valley. The best of the Sikh governors was Colonel Milān Singh (1833), who is still spoken of with gratitude, and did his best to repair the ravages of the famine. He was murdered by mutinous soldiers, and was succeeded by Shaikh Ghulām Muhī-ud-dīn in 1842. During his government the Bambās, under Sher Ahmad, inflicted great losses on the Sikhs. In 1845 Imām-ud-dīn succeeded his father as governor.

The Dogrās. Gulāb Singh. 631 175 642

The history of the State, as at present constituted, is practically the history of one man, a Dogrā Rājput, Gulāb Singh of Jammu. Lying off the high roads of India, and away from the fertile plains of the Punjab, the barren hills of the Dogrās had not attracted the notice of the Mughal invaders of India. Here lived a number of small Rājās, and it appears that from very early times the little kingdom of Jammu was locally of some importance. Towards the end of the eighteenth century the power of the Jammu ruler had extended east as far as the Rāvi, and west to the Chenāb; but the power waned and waxed according to the fortunes of petty and chronic warfare. To the east at Basoli and Kishtwār were independent Rājput chiefs, while to the north-west were the Muhammadan rulers of Bhimbar and Rājaori, descendants of Hindu Rājputs. These two states lay on the Mughal route to Kashmīr, and so came under the influence of Delhi. Up the Jhelum valley, the country was held by small independent Muhammadan chiefs, whose title of Rājā suggests their Hindu origin.

Jammu.

About the middle of the eighteenth century Rājā Ranjīt Deo was the ruler of Jammu. He was a man of some mark, and his capital flourished; but at his death about 1780, his three sons quarrelled. The Sikhs were invoked, and Jammu was plundered. From Ranjīt Deo's death to 1846, the Dogrā country became tributary to the Sikh power. Gulāb Singh, Dhyān Singh, and Suchet Singh were the great-grandsons of Sūrat Singh, youngest brother of Ranjīt Deo. They were soldiers of fortune, and as young men sought service at the court of Ranjīt Singh of Lahore. They rapidly distinguished themselves; and Gulāb Singh, for his service in capturing the Rājā of Rājaori, who was fighting the Sikhs, was created Rājā of Jammu in 1820. Dhyān Singh obtained the principality of Punch, a hilly country between the Jhelum and the Pīr

Panjāl range, north of Rājaori; while Sucket Singh received Rāmnagar, west by north of Jammu.

Ranjīt Singh had found that the control of the Dogrā country was a difficult task, and his policy of enlisting the services of able Dogrās was at once obvious and prudent. The country was disturbed, each man plundered his neighbour, and Gulāb Singh's energies were taxed to the utmost in restoring order. He was a man of extraordinary power, and very quickly asserted his authority. His methods were often cruel and unscrupulous, but allowances must be made. He believed in object-lessons, and his penal system was at any rate successful in ridding the country of crime. He kept a sharp eye on his officials, and a close hand on his revenues. Rapidly absorbing the power and possessions of the feudal chiefs around him, after ten years of laborious and consistent effort, he and his two brothers became masters of nearly all the country between Kashmīr and the Punjab, save Rājaori. Bhadarwāh fell easily into the hands of Gulāb Singh after a slight resistance. In Kishtwār, the minister, Wazīr Lakhpat, quarrelled with the Rājā and sought the assistance of Gulāb Singh, who at once moved up with a force, and the Rājā surrendered his country without fighting.

Conquest of Ladākh.

His easy successes in Kishtwār, which commanded two of the roads into Ladākh, probably suggested the ambitious idea of the conquest of that unknown land. The difficulties of access offered by mountains and glaciers were enormous, but the brave Dogrās under Gulāb Singh's officer, Zorāwar Singh, never hesitated, and in two campaigns the whole of Ladākh passed into the hands of the Jammu State. It is interesting to notice that the Dogrās did not pillage the rich monastery of Himis, which saved itself by allowing the army in ignorance of its locality to pass the gorge leading to the Himis valley, and by then sending a deputation with an offer of free rations while in Ladākh territory. The agreement made was respected by both parties.

A few years later, in 1840, Zorāwar Singh invaded Baltistān, captured the Rājā of Skārdu, who had sided with the Ladākhis, and annexed his country. The following year (1841) Zorāwar Singh while invading Tibet was overtaken by winter, and being attacked when his troops were disabled by cold, perished with nearly all his army. Whether it was policy or whether it was accident, by 1840 Gulāb Singh had encircled Kashmīr.

Annexation of Kashmīr.

In the winter of 1845 war broke out between the British and the Sikhs. Gulāb Singh contrived to hold himself aloof

till the battle of Sobraon (1846), when he appeared as a useful mediator and the trusted adviser of Sir Henry Lawrence. Two treaties were concluded. By the first the State of Lahore handed over to the British, as equivalent for one crore of indemnity, the hill countries between the rivers Beás and the Indus; by the second the British made over to Gulâb Singh for 75 lakhs all the hilly or mountainous country situated to the east of the Indus and west of the Rávi. Kashmír did not, however, come into the Mahárájá's hands without fighting. Imám-ud-dín, the Sikh governor, aided by the restless Bambás from the Jhelum valley, routed Gulâb Singh's troops on the outskirts of Srínagar, killing Wazír Lakhpat. Owing, however, to the mediations of Sir Henry Lawrence, Imám-ud-dín desisted from opposition and Kashmír passed without further disturbances to the new ruler. At Astor and Gilgit the Dográ troops relieved the Sikhs, Nathu Shâh, the Sikh commander, taking service under Gulâb Singh. Not long afterwards the Hunza Rájá attacked Gilgit territory. Nathu Shâh retorted by leading a force to attack the Hunza valley; he and his force were destroyed, and Gilgit fort fell into the hands of the Hunza Rájá, along with Punial, Yásin, and Darel. The Mahárájá sent two columns; one from Astor and one from Baltistán, and after some fighting Gilgit fort was recovered. In 1852, partly by strategy, partly by treachery, the Dográ troops were annihilated by the bloodthirsty Gaur Rahmán of Yásin, and for eight years the Indus formed the boundary of the Mahárájá's territories.

Gulâb Singh died in 1857; and when his successor, Ranbír Singh, had recovered from the strain caused by the Mutiny, in which he had loyally sided with the British, he determined to recover Gilgit, and to rehabilitate the reputation of the Dográs on the frontier. In 1860 a force under Devi Singh crossed the Indus, and advanced on Gaur Rahmán's strong fort at Gilgit. Gaur Rahmán had died just before the arrival of the Dográs. The fort was taken; and since then the Mahárájás of Jammu and Kashmír have held it, to their heavy cost, and somewhat doubtful advantage.

Ranbír Singh was a model Hindu: devoted to his religion and to Sanskrit learning, but tolerant to other creeds. He was in many ways an enlightened man, but he lacked his father's strong will and determination, and his control over the State officials was weak. The latter part of his life was darkened by the dreadful famine in Kashmír, 1877–9; and in September, 1885, he was succeeded by his eldest son, the present Mahárájá

635 Under the Wazír Wazárat are *tahsíldárs* and sometimes sub-divisional officers. All these officers exercise revenue, civil, and criminal jurisdiction, with regular stages of appeal. In revenue cases the appeal lies to the governor, and from him to the revenue minister. In civil and criminal judicial cases the appeal lies to the Chief Judge of Jammu. From him there is an appeal to the judicial minister, who is virtually the final court, and it is only on rare occasions that an appeal is made from him to the Mahárájá. All death sentences passed by the Chief Judge require the confirmation of the Mahárájá. In 1900–1 there were eighty-one courts of all grades, of which eight exercised criminal jurisdiction only. Although there is a centralized form of government as in British India, the real power rests with the *tahsíldár*, and distance and the absence of easy communications are practically checks on the use or abuse of appeals.

691 Before 1891, when the law of limitation was introduced into Jammu, litigation was not very heavy and the people frequently settled their differences out of court. The improvement in the courts, and the effects of this alteration in the law, are shown by the fact that the number of suits for money or movable property increased from an average of 3,735 during the ten years ending 1890 to 10,766 in the next decade, and was 12,160 in 1900–1. The system of registration for deeds resembles that in British India. In 1900–1 the number of documents registered was 1,348.

674 Crime is not serious in the Jammu province; but there has been an increase in cases of theft, hurt, and mischief, due to the greater activity of the police force, which is being gradually assimilated to the rules and procedure prevailing in British India. In the whole State 17,320 persons were brought to trial in 1900–1, of whom 2,169, or 13 per cent., were convicted.

635 In Kashmír the *tahsíl* in the valley are superintended by the governor himself, while those of the Muzaffarábád district are in charge of a Wazír Wazárat subject to the governor and the Chief Judge, whose offices are in Srinagar.

652 **Finance.** The finances of the State are immediately controlled by an accountant-general, who for some years has been lent by the British Government. The revenue and expenditure for 1895–6, 1900–1, and 1905–6 are shown in tables at the end of this article (pp. 84–5). In the last year the total revenue was 93 lakhs, the chief items being land revenue (38·9 lakhs), forests (13 lakhs), customs and octroi (9·0 lakhs), and scientific and minor departments (2·2 lakhs). The expenditure of one crore included

Another step then taken was the removal of restrictions that existed on the freedom of the press and the platform. The Press laws in the State were brought in line with those of British India. To-day there are in existence in the State over 60 newspapers and periodicals.

After the enquiry into grievances had been completed, a reforms conference with Mr. Glancy as President was held to give effect to His Highness' desire to associate his people with the administration of the State. The result of the recommendations made by the conference and the Franchise Commission under the chairmanship of the late Sir Barjor Dalal, Kt., I. C. S. (Retired), was the establishment in 1934 of the Jammu and Kashmir Praja Sabha. A very low set of franchise qualifications was adopted, and the right of vote was at once given to about 6 per cent. of the population, including a number of women.

The Constitution then introduced permitted the asking of questions, moving of resolutions, introduction of Bills as also discussion of the State Budget. The Sabha consisted of 75 members, over 60 of whom were non-officials, 33 of them being elected. This Constitution remained in force until 1939, when His Highness the Maharaja Bahadur was pleased of his own accord, to sanction further constitutional advance by a proclamation issued on the 11th of February 1939.

The main features of the new constitutional advance were that :—

(a) the elected element in a house of 75 members was raised from 33 to 40 ;

(b) the Sabha was given the right of electing a Deputy President from amongst its non-official members ;

(c) provision was made for the appointment of non-official members as Under Secretaries to work with His Highness' Ministers and ensure closer association between the Government on the one side and the members of the Praja Sabha and the constituencies on the other ;

(d) the Sabha was given the right to vote, except with regard to a few non-votable items, on the demands made by Government for Budget appropriations ; and

(e) the Sabha was given the right of passing all legislation pertaining to taxes, as distinguished from fees and penalties.

[i.e. after an outbreak of communal troubles in 1931 — Ambivit]

642 The Constitution Act subsequently promulgated embodies the provisions of the proclamation of the 11th February, 1939. Its note-worthy features may be summarized as follows :—

646 (1) Subject to His Highness' inherent legislative, executive and judicial powers in relation to the State and his Government, the Council of Ministers, comprising the Prime Minister and such other Ministers of State as His Highness may appoint, is invested with the power of superintendence, direction and control of Civil Administration and Government of the State ;

(2) provision is made for the appointment of an Advocate General ;

646 (3) the legislature of the State is to consist of His Highness and the Praja Sabha, which comprises 75 members, excluding the President who is appointed by His Highness. The members of the Council are *ex-officio* members of the Praja Sabha and of the remaining members, 40 are elected and the rest nominated. Of the nominated members, not more than 8 (excluding members of the Council) are officials. The Praja Sabha has power to make laws for the whole of the State or any part thereof and for all the subjects of His Highness, wherever they may be.

652 Provision is made for laying before the Praja Sabha in
646 respect of every financial year, a statement of the estimated receipts and expenditure of the State for the year, and so much of the Budget estimate as relates to expenditure not charged to the revenues of the State is to be submitted to the Praja Sabha in the form of demands for grants. The Praja Sabha has the power to assent to or to refuse to assent to any demand or to assent to it subject to a reduction of the amount. The Council, however, has the power to restore the grant refused or reduced by the Praja Sabha, provided it considers that the expenditure is necessary for the carrying on of any department or for the discharge of the Council's responsibility for administration. Besides, His Highness may, in cases of emergency, authorize such expenditure as may in his opinion be necessary for the safety or tranquillity of the State or any part
647 thereof, or for the carrying on of any department.

646 The principal matters reserved from the purview of
[643] the Praja Sabha are :—

(a) His Highness or any member of His Highness' family or the management of His Highness' household;

family or the management of His Highness' household; 642

(b) relations, treaties, conventions or agreements 646
between the State and His Majesty the King Emperor of India or the Government of India or with the Foreign Powers or the Government of any State in India;

(c) matters of frontier policy;

(d) organization, discipline and control of the State Army;

(e) the provisions of the Constitution Act and the rules made thereunder.

The Praja Sabha has constituted Standing Committees [697]
for Finance, Industries, Public Health, Agriculture, Co-operation and Education.

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A High Court comprising a Chief Justice and two 692
puisne Judges was established by His Highness the Maharaja Bahadur in March 1928. The Judges of the High Court hold office during the pleasure of His Highness. In 1930, in view of the marked improvement in the judicial administration of the State, the jurisdiction exercised by Residency courts in certain categories of civil cases was ceded to the State courts. Almost all the judicial [693]
officers in the State are either barristers or graduates in law. Rules similar to those in British India govern the enlistment of pleaders and advocates in the State. Generally speaking, the civil and criminal laws of the State are similar to and modelled upon the British Indian laws. Recently, the jurisdiction of the High Court of Judicature has been extended to Poonch and Chenani *Jagirs*. Altogether there are 150 civil and criminal courts in the State. The total number of legal practitioners including advocates practising in all the courts is 319.

As provided by the new Constitution Act, a Judicial Advisory Board was established to advise His Highness in regard to the disposal of judicial cases going up to him. The Board discharges the same functions in the State as are performed by the Privy Council in the case of British India. Last year, the Board consisted of three retired Judges of the High Court of Allahabad.

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The 10th of September 1943 was a red letter day in the history of the administration of justice in the State.

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28. **Co-operation.**—"In Co-operation lies the hope of the Agriculturist". Co-operation is a league of the weak against the strong. It has made rapid strides during the decade. The number of Central Societies has risen from 9 to 14, the agricultural societies have similarly gone up from 948 to 2,438 while non-credit societies number 170 and the non-agricultural societies are 294 compared to 40 in 1923. The total membership of these societies is 63,364 nearly 300 per cent. more than it was formerly. The working capital of these societies amounts to Rs. 7,019,190 and is made of share capital, reserve fund, deposits, loans from Government and loans from Central Banks and societies. The loan from Government amounts to Rs. 435,000 only while share capital and deposits stand at Rs. 1,505,586 and 1,894,511 respectively. The objects for which loans are advanced will be clear from the statement given in the margin which will show that purchase of cattle and payment of land revenue stand foremost. 154 societies in Kashmir and 72 in Jammu Province have grown self-sufficient while 187 societies in both the provinces have failed. The Government has granted material concessions to these societies. 75 per cent. rebate is allowed on money order commission, exemption is granted from stamp and registration fees, the money of societies is kept in safe custody in the Government treasuries, the societies are empowered to issue *hundies*. ½ of land revenue of *Kharif* is remitted in favour of cultivation societies besides several other facilities. The Co-operative Department has roused in the people a joint social endeavour to restrict extravagant expenditure on ceremonial occasions and take to education. In 134 villages the department has pursued a scheme of consolidation of holdings and raised the average area per field from 3·40 acres to 22·09 acres. The movement has received a vigorous fillip from the enactment of the Agriculturists Relief Regulation. The Co-operative Department is also knitting together the artisan classes like weavers and others as will be seen from the number of non-agricultural societies.

Statement of Loans, 1931 A. D.

Sl. No.	Objects	Advances.	
		No. of loans	Amount.
1	Purchase of cattle	1748	2749
2	Payment of land revenue and Abiana	1213	2461
3	Purchase of land	9	48
4	Marriage	611	811
5	Payment of Subsidised debt	1216	1976
6	Household expenses	634	650
7	Purchase and repairs of buildings	1241	1846
8	Purchase of boats	9	48
9	Trade	648	941
10	Purchase of fodder	98	97
11	Purchase of new implements	48	48
12	Purchase of seeds of grain	47	96
13	Subscription of non-agricultural banks and societies	196	249
14	Purchase of land and houses	48	248
15	Purchase of livestock	1214	1417
16	Timber requirements	98	98
17	Miscellaneous	196	196

29. **General Administration.**—The saddest event of the decade was the demise of His Highness Lt.-General Shri Maharaja Pratap Singh Ji Bahadur, G. C. S. I., G. C. I. E., G. B. E., LL. D., who passed away on the 23rd of September 1925 at the age of seventy six.

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He was succeeded by His Highness Shri Maharaja Harisingh Ji Bahadur, G. C. I. E., K. C. V. O., who now holds the reins of Government. His accession to the Gaddi was a harbinger of number of social and political measures of sweeping importance. The Agriculturists Relief Regulation which has saved the peasantry from the money-lender is a case in point. His Highness has always striven to act in accordance with the wishes of his people and has for the first time established the convention of calling annually the Representatives of the people to the capital in conference to consult them on measures touching their welfare, and the step is one of unique importance in the history of the State as ushering an era of popular Government. Besides the re-organisation of the Kashmir State Forces, constitution of a High Court Bench, re-organisation of Police and of several other departments which form the outstanding feature of the period of his reign he has evinced a keen interest in social reforms and has placed on the statute book of the

State seeks measures vital to the advancement of the people, such as the Prevention of Infant Marriage Regulation, raising the age of consent to 14 for girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of juvenile smoking. Many of the improvements in roads, industry, communications, education, irrigation, sanitation etc., which have already been dealt with owe their origin to the enthusiasm to see his subjects happy and prosperous.

The administration is conducted by His Highness through Ministers (now headed by a Prime Minister) who enjoy large powers in their respective portfolios. His Highness has followed a policy of decentralisation of powers in all branches of administration consistent with efficiency and good Government.

III. Courts.—The stability and growth of society hinges to a large extent on the efficient and speedy administration of justice through the channel of Judicial Courts and on the enactment of laws conducive to the welfare of the masses. The Census Report is not the proper place to record an account of the various salutary laws passed during the decade as the space is naturally limited and no justice can be done to the subject. As regards the Judicial system of the State it is modelled on the British Indian system of administration of justice with certain important differences such as the exercise of civil and criminal jurisdiction by the same judicial officers and the facilities allowed to litigants to appear personally in the High Court to plead their case. The experience for which a vigorous and prominent demand exists in British India is already in operation here.

The decade has witnessed the formation of a High Court Bench consisting of a Chief Justice and two Judges in supersession of the former system of a single Chief Justice of the High Court. His Highness takes a personal interest in the selection of Judges who are contemporarily compared favourably with their compeers in British India. The judiciary in the subordinate courts is procured from amongst qualified locals who are either barristers or graduates of law.

The total number of Courts has increased as will be seen in the margin. The number of suits disposed of in 1931 comes to 21,324 while the suits filed number 20,401 which is a sure proof of the fact that justice is not delayed but promptly administered. Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 23,028. The expenditure of the Judicial Department has risen from Rs. 1,10,000 in 1921 to Rs. 6,40,000 in 1931. The highest expenditure was incurred in 1929 when it rose to Rs. 733,000. The total cost of administration of justice for the decade is Rs. 7,088,723.

	Number at Census	
	1931.	1921.
High Courts ..	3	3
Subordinate Courts ..	118	118
Revenue .. Courts exercising criminal powers ..	48	48
Courts not falling otherwise ..	118	118

III. Police.—The decade has witnessed the augmentation of the Police Force in all ranks and a rise in the status and emoluments of those entrusted of public peace and safety. The diagram in the margin will convince the reader of the rapid progress made in the State in this direction. The Executive and the Criminal Staff was augmented. The total cost of Police Force in 1930 was Rs. 713,000 compared to Rs. 414,000 in 1920, giving an increase of 71.9 per cent. As regards offences, those against State and public tranquility, murders and other offences against person exhibited an increase, while

	No.
Inspector-General of Police ..	1
Deputy Inspector-General of Police ..	1
Superintendent of Police ..	1
Assistant Superintendents of Police ..	1
Inspectors ..	6
Sub-Inspectors ..	18
Head Constables ..	107
Constables ..	1,111